

An Account of the late PROPOSALS of the Arch-Bishop of Canterbury, with some other Bishops, to his Majesty : In a LETTER to M. B. Esq;

Together with the ARTICLES recommended by the Arch-Bishop of Canterbury to all the Bishops within his Metropolitan Jurisdiction, the 16th of July, 1688.

S I R,

I Am much surprized at the ill Constructions some People make of the Actions of those Bishops, who have lately waited upon the King ; especially considering that most of them are the very Men, who not many Months ago appeared so publickly and so courageously, even to the hazard of all the Interests they had in this World, in Defence of our Protestant Religion, and the Laws of the Land.

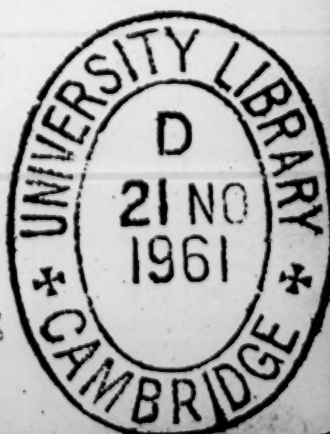
In order to the removing all groundless Jealousies, and unreasonable Surmises, in an Affair of so great Consequence, which our Popish Enemies will, I am sure, be very ready to foment and keep up, I have here sent you the Heads of those Matters which were proposed by them to the King.

They waited upon Him, not as a Party separate either from the Nobility or Gentry, whom they could (I believe) have wished his Majesty would rather have called for at this Juncture ; or from the rest of the Bishops or Clergy of *England* ; but as Persons whom the King was pleased, upon Reasons known only to his Royal Breast, to command to attend upon Him.

The Heads which I send you, are not taken from any Copy of the Paper which my Lords the Bishops presented to the King. I understand that all their Lordships have been extreamly careful to prevent the publishing of any Copies, and that they still refuse to communicate any, tho they now lie under no Obligations to the contrary. However, I do assure you with all faithfulness, that these Heads which I am now sending you, are true Contents, obtain'd by another Method, which in prudence you will imagine not fit for me to disclose.

You have already been told from me, that every one of these Bishops were sent for up out of their Diocesses by *Expresses* from his

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his Majesty, whom they first waited on in a Body, on *Friday* the 28th of *September*. I cannot, upon the strictest inquiry, find that any thing passed betwixt the King and them, at that first attendance upon Him, besides general Expressions of Favour and Protection from his Majesty, and general returns of Duty and Loyalty from the Bishops. This was matter of Admiration to us all here, who could not believe but that the King had other Intentions of a nearer and more particular Concern, when he first resolved to send so far for some of these Bishops : but these Alterations in Councils are Things not fit for you or I to meddle with.

However, my Lords the Bishops were not satisfied herewith, concluding (as I suppose) that his Majesty would not have sent for them so far, if he had not intended to have advised with them in this Juncture, and to give them the liberty of offering Him such Counsels as they thought necessary at this Time : And therefore when his Grace my Lord Archbishop of *Canterbury* waited on the King alone the first time, on *Sunday* morning, *Sept.* 30. being indisposed when the other Bishops attended on *Friday*, their Lordships did, by my Lord of *Canterbury*, intimate their Thoughts about that Affair, and their readiness to the King; who was pleased not only to permit them to give him the best and most particular Advices, but to encourage them to do it with all the freedom that was necessary for the present Occasion.

Upon this Royal Invitation their Lordships assembled together the next day at my Lord of *Canterbury*'s Palace, and prepared, upon the most mature deliberation, such Matters as they judged necessary for his Majesty's Knowledg and Consideration : And on the *Wednesday* after waited on the King in a Body, when his Grace in his own, and in the name of the rest of the Bishops then present, did, in a most excellent Speech, represent to his Majesty such things as were thought by them absolutely necessary to the Settlement of the Nation, amidst the present Distractions, and to the publick Interest of Church and State.

I am assured that his Grace delivered himself upon this Critical Occasion, as with all dutifulness to his Majesty, so with all the readiness and the courage that did become such an Apostolical Arch-Bishop as God hath blest our *Church of England* with at this Time.

You must not expect here his excellent Words, but an Abridgment of them, according to my Talent, in a meaner Stile.

I. *First,*

I. First, the Bishops thought fit to represent in general to his Majesty, That it was necessary for Him to restore all things to the state in which He found them when He came to the Crown, by committing all Offices and Places of Trust in the Government, to such of the Nobility and Gentry, as were qualified for them, according to the Laws of this Kingdom; and by Redressing and Removing such Grievances as were generally complain'd of.

II. Particularly, That his Majesty would Dissolve the Ecclesiastical Commission, and promise to His People never to Erect any such Court for the future.

III. That He would not only put an effectual stop to the issuing forth of any Dispensations, but would Call in, and Cancel all those which had since his coming to the Crown been obtained from Him.

IV. That he would Restore the Universities to their Legal State, and to their Statutes and Customs, and would particularly Restore the Master of Magdalen Colledge in Cambridge, to the Profits of his Mastership, which he had been so long Deprived of, by an Illegal Suspension; and the Ejected President and Fellows of Magdalen Colledge in Oxford, to their Properties in that Colledge: And, That He would not permit any Persons to enjoy any of the Preferments in either University, but such as are qualified by the Statutes of the Universities, the particular Statutes of their several Foundations, and the Laws of the Land.

V. That He would suppress the Jesuits Schools opened in this City, or elsewhere, and grant no more Licenses for such Schools as are apparently against the Laws of this Nation, and His Majesty's True Interest.

VI. That He would send Inhibitions after those Four Romish Bishops, who under the Title of Apostolick Vicars, did presume to Exercise within this Kingdom such Jurisdictions as are by the Laws of the Land Invested in the Bishops of the Church of England, and ought not to be Violated or Attempted by them.

VII. That He would suffer no more Quo Warranto's to be issued out against any Corporations, but would restore to those Corporations which had been already disturbed, their ancient Charters, Priviledges, Grants, and Immunities, and Condemn all those late Illegal Regulations of Corporations, by putting them into their late Flourishing Condition, and Legal Establishment.

VIII. That He would fill up all the Vacant Bishopricks in England and Ireland, with Persons duly qualified according to the Laws: and would especially take into His Consideration the See of York, whose

want of an Archbishop is very prejudicial to that whole Province.

IX. That He would Act no more upon a Dispensing Power, nor insist upon it ; but permit that Affair at the first Session of a Parliament to be fairly Stated and Debated, and Settled by Act of Parliament.

X. That upon the Restoration of Corporations to their Ancient Charters, and Burroughs to their Prescriptive Rights, He would Order Writs to be issued out for a fair and free Parliament, and suffer it to Sit to Redress all Grievances, to Settle Matters in Church and State upon just and solid Foundations, and to Establish a due Liberty of Conscience.

XI. Lastly, and above all, That His Majesty would permit some of His Bishops, to lay such Motives and Arguments before him, as might by the Blessing of GOD, bring back His Majesty unto the Communion of Our Holy Church of England, into whose Catholick Faith He had been Baptized, in which He had been Educated, and to which it was their earnest and daily Prayer to Almighty G O D, that His Majesty might be Reunited.

All these Counsels were concluded with a Prayer to G O D, in whose Hands the Hearts of Kings are, for a good Effect upon them ; especially the last, about bringing the King back to the Protestant Religion.

And now, Sir, I cannot but ask you, What grounds there are for any Mens Jealousies of the Bishops Proceedings ? Pray shew this Letter to all your Friends, that some may lay down their Fears, and others may have this Antidote against taking any up. I do assure you, and I am certain, I have the best grounds in the World for my assurance, That the Bishops will never stir one Jot from their PETITION ; but that they will, whenever that happy Opportunity shall offer itself, let the Protestant Dissenters find that they will be better than their Word given in their Famous P E T I T I O N.

In the mean time let You and I, Commend the Prudence of these Excellent Bishops, Admire their Courage, and Celebrate their just Praises, and never forget to offer up most fervent Thanks to G O D, for his Adorning the Church of England, at this Juncture, with such Eminent Apostolical Bishops. I am with all Respect

Yours, N. N.

THE

ARTICLES

Recommended by the

ARCH-BISHOP of CANTERBURY

To all the Bishops within his Metropolitan Jurisdiction, the 16th of July, 1688.

S I R,

Yesterday the Archbishop of Canterbury delivered the Articles which I send you inclosed, to those Bishops who are at present in this place; and ordered Copies of them to be likewise sent in his Name to the absent Bishops. By the Contents of them, you will see that the Storm in which he is, does not frighten him from doing his Duty; but rather awakens him to do it with so much the more vigour: and indeed, the Zeal that he expresses in these Articles, both against the Corruptions of the Church of Rome on the one hand, and the unhappy Differences that are among Protestants on the other, are such Apostolical Things, that all good Men rejoyce to see so great a Prelate at the Head of our Church, who in this Critical Time has had the Courage to do his Duty in so signal a manner. I am,

Sir,

London, July 27, 1688.

Yours.

Some

Some *Heads* of things to be more fully insisted upon by the *Bishops* in their *Addresses* to the *Clergy* and *People* of their respective *Diocesses*.

I. **T**hat the *Clergy* often read over the *Forms* of their *Ordination*; and seriously consider, what Solemn Vows and Professions they made therein to God and his Church, together with the several *Oaths* and *Subscriptions* they have taken and made upon divers Occasions.

II. That in Compliance with those and other *Obligations*, they be Active and Zealous in all the Parts and Instances of their *Duty*, and especially strict and exact in all Holy *Conversation*, that so they may become Examples to the Flock.

III. To this end, that they be constantly *Resident* upon their *Cures* in their Incumbent Houses; and keep sober Hospitality there according to their Ability.

IV. That they diligently *Catechise* the Children and Youth of their *Parishes* (as the *Rubrick* of the *Common-Prayer-Book*, and the 59th *Canon* injoin) and so prepare them to be brought in due time to *Confirmation*, when there shall be Opportunity; and that they also at the same time expound the Grounds of *Religion* and the Common *Christianity*, in the Method of the *Catechism*, for the Instruction and Benefit of the whole Parish, teaching them what they are to believe, and what to do, and what to pray for; and particularly often and earnestly inculcating upon the Importance and Obligation of their Baptismal Vows.

V. That they perform the Daily *Office* publicly (with all Decency, Affection and Gravity) in all *Market* and other Great *Towns*, and even in *Villages*, and less populous *Places*, bring People to *Publick Prayers* as frequently as may be; especially on such Days and at such Times as the *Rubrick* and *Canons* appointed on *Holy Days*, and their *Eves*, on *Ember* and *Rogation Days*, on *Wednesdays* and *Fridays* in each Week, and especially in *Advent* and *Lent*.

VI. That they use their utmost Endeavour, both in their *Sermons* and by *private Applications*, to prevail with such of their Flock as are of competent Age, to receive frequently the *Holy Communion*:
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and to this end, that they administer it in the greater Towns once in every Month, and even in the lesser too, if *Communicants* may be procured, or how-ever as often as they may : and that they take all due Care, both by Preaching and otherwise, to prepare all for the worthy receiving of it.

VII. That in their *Sermons* they teach and inform their People (four times a Year at the least, as what the *Canon* requires) that all *Usurp'd* and *Foreign* Jurisdiction is for most Just Causes taken away and abolish'd in this *Realm*, and no manner of Obedience or Subjection due to the same, or to any that pretend to act by virtue of it: but that the King's Power being in his Dominions highest under God, they upon all Occasions perswade the People to *Loyalty* and *Obedience* to his *Majesty* in all things *Lawful*, and to patient Submission in the rest; promoting (as far as in them lies) the publick Peace and Quiet of the World.

VIII. That they maintain fair Correspondence (full of the kindest Respects of all sorts) with the *Gentry* and *Persons* of *Quality* in their Neighbourhood, as being deeply sensible what reasonable Assistance and Countenance this poor *Church* hath received from them in her Necessities.

IX. That they often exhort all those of our Communion, to continue stedfast to the end in their most Holy Faith, and constant to their Profession; and to that end, to take heed of all Seducers, and especially of *Popish Emissaries*, who are now in great numbers gone forth amongst them, and more busie and active than ever. And that they take all occasions to convince our own Flock, that 'tis not enough for them to be Members of an *Excellent Church*, rightly and duly Reformed, both in Faith and Worship, unless they do also reform and amend their own Lives, and so order their Conversation in all things as becomes the Gospel of Christ.

X. And forasmuch as those *Romish Emissaries*, like the Old Serpent, *Insidiantur Calcaneo*, are wont to be most busie and troublesome to our People at the end of their Lives, labouring to unsettle and perplex them in time of Sicknes, and at the hour of Death; that therefore all who have the Cure of Souls, be more especially vigilant over them at that dangerous Season; that they stay not till they be sent for, but enquire out the Sick in their respective Parishes, and visit them frequently: that they examine them particularly concerning the state of their Souls, and instruct them in their Duties, and settle them in their Doubts, and comfort them in their Sorrows
and

and Sufferings, and pray often with them and for them; and by all the Methods which our Church prescribes, prepare them for the due and worthy receiving of the Holy *Eucharist*, the Pledg of their happy Resurrection: thus with their utmost Diligence, watching over every Sheep within their Fold (especially in that critical Moment) lest those *Evening Wolves* devour them.

XI. That they also walk in Wisdom towards those that are *not* of Our Communion: and if there be in their *Parishes* any such, that they neglect not frequently to confer with them in the Spirit of Meekness, seeking by all good Ways and Means to gain and win them over to our Communion: More especially that they have a very tender Regard to our *Brethren* the *Protestant Dissenters*; that upon occasion offered, they visit them at their Houses, and receive them kindly at their own, and treat them fairly where-ever they meet them, discoursing calmly and civilly with them; perswading them (if it may be) to a full Compliance with our *Church*, or at least, that whereto we have already attained, we may all walk by the same Rule, and mind the same thing. And in order hereunto that they take all Opportunities of assuring and convincing them, that the *Bishops* of this *Church* are really and sincerely irreconcilable Enemies to the Errors, Superstitions, Idolatries and Tyrannies of the *Church of Rome*; and that the very unkind Jealousies, which some have had of us to the contrary, were altogether groundless.

And in the last place, that they warmly and most affectionately exhort them, to joyn with us in daily fervent Prayer to the God of Peace, for an Universal Blessed *Union* of all *Reformed Churches*, both at *Home* and *Abroad*, against our common Enemies, and that all they who do confess the Holy Name of our dear Lord, and do agree in the Truth of his Holy Word, may also meet in one Holy Communion, and live in perfect Unity and Godly Love.

F I N I S.

